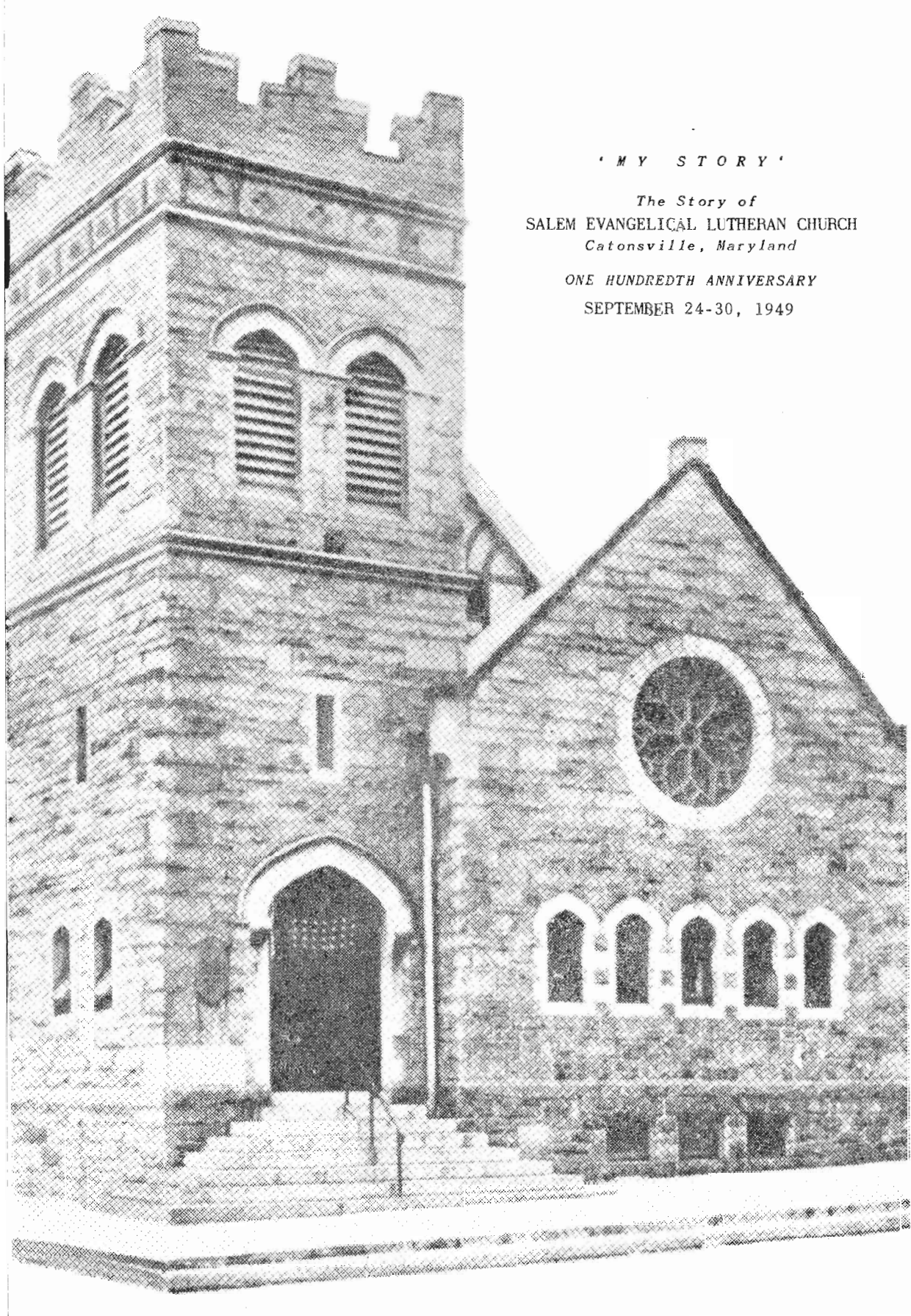

'MY STORY'

The Story of

SALEM EVANGELICAL LUTHERAN CHURCH

Catonsville, Maryland

ONE HUNDREDTH ANNIVERSARY

SEPTEMBER 24-30, 1949

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ACKNOWLEDGMENT

We are indebted to sources other than the records of Salem Church for much of the information contained in this book. For the beginnings and early history of the Church we are indebted to the valuable little book by Dr. George Keidel *The Catonsville Lutheran Church*. For the period 1850-1910 information was gleaned from *The Catonsville Argus* and the *Lutheran Observer*. The later and present day period from Dr. Abdel Ross Wentz's *History Of The Maryland Synod, 1820 to 1920*, and Dr. John C. Bowers' book *'In Those Days.'*

The written records of Salem have always been given priority where conflicting dates and facts occur. That this book is not yet a complete history is admitted, but it is the best that can be done with the material available.

'MY STORY'

I AM YOUR CHURCH. My story is not so much about myself as it is about you. It is true that I have a personality of my own. There are many things about myself that you treasure–the baptismal font at which you, your children or your grand-children first entered into my life, the life of the Church; the Ascending Christ in the chancel; the altar rail before which you were confirmed or united in marriage or from which you receive the life-giving Sacrament of the Altar; the hours of spiritual comfort, enlightenment or strength gained from my pulpit; childhood memories of worship and learning in my Church School; the fellowship and friendships of my social activities and the Luther League, Brotherhood, and Women of the Church and World Friendship Society; the beauty and worshipful atmosphere of my sanctuary–all these and many more are my personality.

Yet it is not I. This is *you*. I am the mirror reflecting your spiritual life, hopes, ambitions and endeavors. What I am is what you are, for in one sense I am *your* creation. In a far greater sense I am the creation of Jesus Christ, the Son of God. Yet if you had not responded to His salvation and a call to be a holy Church, I would not now be in existence.

Yet it is a mistake to think of me *alone* as your Church. I am, so to speak, the local representative of a world-wide universal Church. My roots go deep. Specifically I am of the *Lutheran* belief. That is, I am in accord with those views of Martin Luther, who, on October 31, 1517 posted on the 'bulletin board' of the church at Wittenberg his famous *Ninety-five Theses*, to debate what he considered to be the impure and false doctrines practised by the Church. In other words he wanted to reform the Church. As we all know his protests were not heard by the Church, and he was excommunicated. This left no alternative but to be an independent Church or recant the 'true' doctrines he had proclaimed. Thus October 31 is my birthday as a *Lutheran* Church.

But the faith of Luther arose from something greater than this. It was the teaching of Jesus Christ and the Apostles that led Luther to take his stand as he did. In other words, the Scriptures, the written Word of God, not only informed Luther but informs us all of Jesus Christ. It is this which brings the Church into existence in co-operation with the inward working of the Holy Spirit. So as a *Christian* Church my beginning takes root in *the life*,

Old Salem Lutheran Church, Ingleside Avenue, Catonsville, Maryland

death and resurrection of Jesus Christ.

While I may seem to be one Church in one community, you can readily see that I am more than that. My roots are in the fact of the resurrection of Christ. My specific interpretation of the faith of Christ was born in Europe. My actual beginnings as a congregation are on American soil. That is truly a family tree of which one might well be proud.

This year I, as a congregation, will be one hundred years old. Yet I do not feel old. I have accustomed myself to growing old gracefully. In reality I am not old at all. I live as each generation carries out my plans and purposes. I have a rich past, yet I know if I lived in that tradition it would mean my death. I dare not even be concerned too much about the present. My aims and purposes bear an eternal significance. I can never be satisfied with what has been accomplished. I must continually rise above past great achievements to even greater ones. I am the school for life—how to live. I am the preparation for eternity. My allegiance is to God and no other. I am not too concerned about my future when I happily look on those faithful parents bringing their children for baptism, or those impetuous youths for confirmation, younh men and young women embarking on a home life of their own and building that home on the foundation of the Church, worshipping and working ardently in the Church—these, I know from experience, will have a successful and happy home, and I am becoming greater and stronger as a Church.

I have seen much in my time, and it is my purpose in this, My Story, to tell you something of what I have seen.

Catonsville had its beginning long before I came into existence. It originally was a small settlement in the area now known as Harlem Lane. It received its name from Richard Caton, son-in-law of that historical figure in colonial Maryland, Charles Carroll of Carrollton. At that time the predominant religious groups were those of the Church of England and the Society of Friends. There were some German families, but it was not until the nineteenth century that Lutheran settlers began to come into the Catonsville community in any appreciable number.

I was brought into existence as a Church, as tradition has it, by the inspiration of The Rev. Carl Friederich Heyer, the first Lutheran missionary from America to India. It was one of 'Father' Heyer's traditional visits to the Lutherans in Catonsville during a furlough from missionary activity that brought Salem Church into existence.

Interior of Old Salem Church Before Restoration

On September 30, 1849 I was organized in a frame house on Ingleside Avenue, just a little south of the present site of Old Salem Church.

Originally the tract of land on which 'Old Salem Church' now stands was owned by Mr. Joseph Fusting who sold it to the trustees of the 'German Luthern (!) Salem Congregation' (See Dr. Keidel's book on the early history of the Church) for the sum of three-hundred dollars, November 1, 1849. On this lot was a log cabin which apparently served as the house of worship for the congregation in 1849-1850.

The next step was the building of the church edifice. It apparently was completed by June 3, 1850 and was dedicated June 15. An article in the *Baltimore Sun* printed at the time of the dedication speaks eloquently of the occasion:

> CHURCH CONSECRATION-Will be consecrated TOMORROW, (Sunday) June 16, the new German Lutheran Church near Catonsville, Baltimore County. This really beautiful little church, its gothic style, its rising tower, and its neat mechanical execution and finish would be an ornament to any neighborhood, but is particularly to this, since from its elevated position it overlooks the whole surrounding country and the steeple seems to be a spiritual light-house, guiding to the port of Heaven, or a lightning-rod averting the sin-begotten thunders of the Almighty.
>
> The service which will be accompanied with vocal and instrumental music, will commence at 9 ½ o'clock, A.M. The Rev. Benj. Kurtz will preach the first sermon in the German language and the Rev. L. Van Bockelen, Rector of St. Timothy's Hall will preach the second sermon

Interior of Old Salem Church After Restoration

in the English language. After divine service, some refreshments will be served up, under the shelter of the surrounding woods, music enlivening the scene. At 3 o'clock, P.M. Divine service will again commence. The Rev. Dr. Morris preaching the English and The Rev. C. A. Brockman the German sermon. All friends of religion and education are invited to attend. A collection will be taken up for the liquidation of the debt of the church

Then a following notice was published in the *Sun* after the dedication:

The new German Lutheran Church at Catonsville, Baltimore County, was dedicated yesterday. It is a very neat edifice, of Gothic style surmounted by a pretty tower. The Rev. Benjamin Kurtz and The Rev. L. Van Bockelen officiated during the day in the German and English languages-

In the early history of Maryland, it was the custom to bury the dead on the plantation, but with the coming of the church buildings the use of church cemeteries became prevalent.

The cemetery at 'Old Salem' is almost as old as is the church itself. Unfortunately in those early days no records were kept or else have been lost or destroyed. There was no planning or pattern to the cemetery so that today many of the graves are unknown or lost. It became necessary to build paths and bring about an order to this confusion. Consequently many of the old burial lots of those days have been covered by paths, and many were never marked in the beginning. But Salem cemetery is a silent memorial to those Lutheran pioneers who labored for a church of their choice.

THE REV. C. A. BROCKMAN

But Salem cemeteru is also a witness to the tragic events in the life of the first pastor of Salem Church. The Rev. C. A. Brockman became the first pastor sometime in 1849. He appears to have been energetic in his ministry and of strong determination. Due to lack of records very little is known of Pastor Brockman's ministry. A silent, simple marble slab in Salem cemetery reflects the tragedy of his life. Death was a persistent visitor in the parsonage which Pastor Brockman had built adjoining the old school house which was on the property when purchased by the congregation. His three year old son, Charles, was called first on March 24, 1853, then his wife, Caroline, age thirty-one, on May 3, 1854, and finally the two month old son, Frederick, on June 28, 1854. In addition to these trials, there were dissensions in the congregation.He resigned from his pastorate in 1854 and moved elsewhere. Nothing else is known of Salem's first pastor.

The schoolhouse on the church property was not sponsored by the church but rather by Baltimore County. Most of Salem Church, however, at that time, received its education there. Many in the congregation today have fond memories of childhood school days there, for the school itself had existed for over a quarter of a century, although it was enlarged and rebuilt.

When Pastor Brockman began his ministry, there was a membership of forty-three persons. The minutes of the annual congregational meetings, recorded in German, indicate that offerings for those early years averaged about two-hundred dollars. In present day terminology and valuation this would mean that each of these forty-three persons contributed to the work of the Lord about forty dollars making an annual budget of sixteen hundred dollars for forty-three people!

They were not a wealthy people, but they wanted their church, so they sacrificed to have it.

THE REV. GEORGE W. EBELING

Salem's next pastor was to come from Germany. The Rev. George W. Ebeling was born at Walmoden, Germany on December 13, 1821, the year of Napoleon's death on St. Helena Island, and whose rigid and tyrannical regime in western Germany led the Ebeling family to sell its property and eventually Pastor Ebeling to come to America. His father was Lutheran bishop for the district of Salzgitter in Hanover. As a young man Pastor George Ebeling received his education at Hildesheim,

Braunschweig and the University of Goettigen, receiving his doctor's degree after writing a Latin thesis on the Human Conscience. In 1853 he married Miss Marie Keidel and came to America with his bride's parents to assume the duties of pastor of Salem Church in 1854. He was well versed in music. Dr. Ebeling earned for himself an enviable reputation in the community. He was, for over forty years, principal of Overlea College to which institution many Catonsville residents came for their higher education. Pastor and Mrs. Ebeling took great pride, justifiably in their children. William, the eldest son was long associated with the Knabe piano company; Professor Herman Ebeling Ph. D received his college and university training at Johns Hopkins University and was professor in various colleges and universities. The Rev. Henry Ebeling, the youngest son, prepared himself for the ministry at Gettysburg Seminary and Johns Hopkins University. He was gifted in music and was a good scholar, but death claimed him prematurely. The daughter, Marie, following the family in talent, was equally well at home in music of social life in the home and community.

Dr. G. W. Ebeling

It was during Dr. Ebeling's pastorate that Salem observed its fiftieth anniversary. It was observed on Sunday, October 1. Although the actual anniversary date is September 30, the date that year fell on Saturday (1899) and apparently for that reason the celebration was on Sunday instead. The following is the program for that semi-centennial as published in the *Catonsville Argus*, September 30, 1899.

1. Hymn: 'A Mighty Stronghold Is Our God' Verses 1 and 2 (German)
2. Prayer by a visiting clergyman.
3. Anthem, Benedic, Anima Mea by Goold
4. Sketch Of the Church's History, Rev. George W. Ebeling (German)
5. Soprano Solo; Humbly Before Thee by Millard
6. Address by Rev. L.M. Zimmerman, Grace Church, Baltimore
7. Anthem, One Hundred and Fiftieth Psalm by Goold.
8. Address, by Rev. Ph. Hennighausen, St. Stephen's Church(German)
9. Organ Voluntary and Collection.
10. Financial History Of The Church, Dr. George Keidel, Rec. Sec'y.
11. Hymn: 'A Mighty Stronghold Is Our God' Verses 3 and 4 (German)
12. Benediction by Rev. George W. Ebeling.

Miss Louisa J. Keidel, Soloist
Miss Marie Ebeling, Organist

NOTE: The program lists Dr. L. M. Zimmerman as being of Grace Church. This is obviously the printer's mistwke as Dr. Zimmerman was never pastor of any of our Baltimore churches but Christ Church.

Dr. Ebeling had a long and a very fruitful ministry at Salem Church. After serving the Church faithfully for forty-seven years Dr. Ebeling retired as pastor in August, 1901 but was made Pastor Emeritus by the Trustees. The revised roll of Salem Church lists, on April 19, 1904, one hundred and thirty-two members. Dr. Ebeling entered into life eternal on September 25, 1901. Both he and Mrs. Ebeling are buried in Salem cemetery.

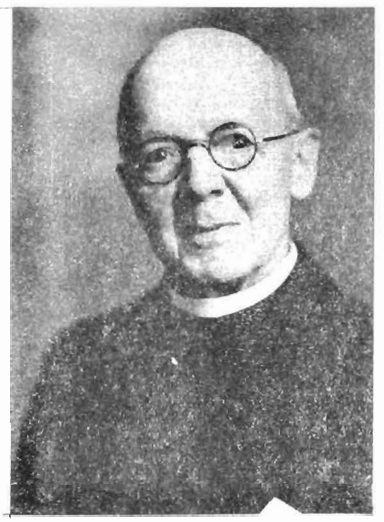
Dr. M. L. Enders

THE REV. MARTIN LUTHER ENDERS

Dr. Ebeling was succeeded as pastor by The Rev. M. L. Enders whose first connection with Salem Church was as a supply pastor while a student at Gettysburg Seminary. Catonsville had become a rapidly growing community, and to meet this need of the Church satisfying the needs of the community, two steps were taken by the new pastor, initial steps which led to the rapid growth of the church. The age of German provincialism had passed with the coming of better means of transportation and the ever increasing community spirit. German was discarded as the language of the service of worship. To have a church more centrally located, worship was conducted in 'Library Hall.' gon Sunday mornings and for the mid-week services. Until he had finished his seminary education, Pastor Enders sent various other students to Catonsville to conduct the services of worship. 'Library Hall' was located at the approximate present day site of the 'Food Fair.'

In December, 1901, the momentous step was undertaken to build a new church. 'Newburg Hall' at Newburg and Frederick Avenues was purchased. In October, 1902, ground was broken, and on Palm Sunday, 1903, the corner stone was laid. The dedication service was October 18, 1903 with the pastor's father, The Rev. G. W. Enders, York, Pennsylvania, preaching the sermon. Many prominent pastors were present. The Church was admirably located in the center of the community. It was of Nor-

man-Gothic architecture, of Port Deposit granite and was built at a cost of $24,000! While pastor of Salem Church, Pastor Enders married Miss Grace Hubner. Under his pastoral care the church grew becoming vitally alive tothe benevolent work of the church at large and was on its way to become the largest in membership of the Catonsville churches. Dr. Enders resigned as pastor of Salem in 1910 to become pastor of St. Paul's at Cumberland, Maryland. After five years, he again returned to the Baltimore area as pastor of First Church, Charles and Thirty-ninth Streets where he is now pastor.



Dr. John C. Bowers

Of interest is the Report of the Financial Secretary and Treasurer for the year ending November 30, 1902, written in the records of the church:

RECEIPTS		EXPENDITURES	
Collections	$410.06	For Salaries	$1210.08
Membership Dues	575.25	Miscellaeneous	843.98
Miscellaeneous	1032.77		
TOTAL RECEIPTS	$2054.06	TOTAL EXPENDITURES	$2054.06

Leaving a deficit of $35.98 for the year.

Respectfully submitted,
Edward Petzold, Fin. Sec.
H. A. Reich, Jr. Treas.

We the undersigned Committee have examined the books and reports and find the same correct.

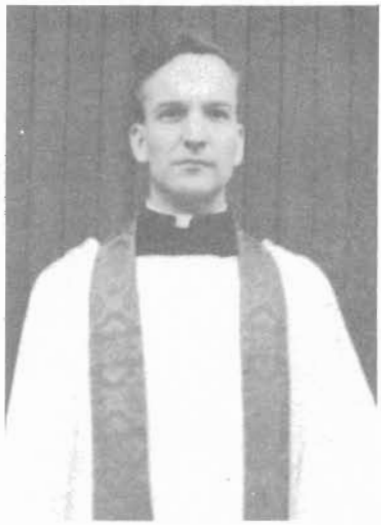
Robert Hatch
John Feltch
Auditing Committee.

Again there is very likely a printer's error, for the total Receipts is the same as the total Expenditures. Today is a far cry from the church of fifty years ago. The modern congregation has before it each year a detailed budget because of the greater scope of work now being done by the churches.

The membership of Salem Church as of May 8, 1910 was two hundred and forty.

THE REV. JOHN C. BOWERS

Salem's fourth pastor was The Rev. John Culler Bowers who was born July 1, 1867 in the Lutheran parsonage of Jefferson, Frederick County, Maryland, the son of The Rev. Henry G. and Matilda Feidt Bowers. He received his early education at



The Rev. Herbert Payne

Collegiate Institute, York, Pennsylvania, Susquehanna University, and Gettysburg College and Seminary. He was pastor of St. Mark's Lutheran Church in Washington D.C. and Calvary Church in Baltimore, becoming pastor of Salem Church in Catonsville on his forty-third birthday, July 1, 1910.

He was married to Miss Adelaide Schumann on December 29, 1908. They have two children, Mrs. Dwight Wahaus and Dr. John Z. Bowers.

During the thirty-seven years of pastoral service to Salem, Dr. and Mrs. Bowers labored unceasingly in the interest of the Kingdom and endeared themselves in the hearts of the parishioners.Many werethe accomplishments of Dr. Bowers' ministry. The first was the buying of *land for one thousand dollars and the erection of a parsonage* at 8 Newburg Avenue at a cost of $7300. The residence of the pastor had been formerly on Melvin Avenue. The new parsonage was occupied in September, 1911. At a cost of $14,000 an addition was made to the Church School building (completed in May, 1917). The church basement was excavated deeper-1932-to provide a kitchen, more adequate space for the Sunday School and social activities. In 1935 the interior ofthe church was frescoed and redecorated. A center aisle was installed, stained glass windows, marble altar and pulpit added to enhance and beautify the service of worship. Many of these numerous gifts were memorials. The marble andbrass altar railing was given by The Women Of The Church. An additional fifty feet of ground adjacent to the property on which the church was built was purchased.

Old Salem was not forgot. It was also renovated completely inside.

His thirty-seven years as pastor of Salem has brought to Dr. Bowers the joys of watching those he baptized grow in the Christian faith, coming ready for confirmation and then being united in marriage as they stepped out into a life of their own. Dr. Bowers retired as pastor in April, 1947, relinquishing his pastoral duties for a quiet and joyous well-earned rest. But thirty-seven years in faithful pastoral service in one parish is not often achieved. As an honor to him the Council elected Dr. Bowers Pastor Emeritus as a token of

appreciation for a long and fruitful ministry. The church membership, according to the official records of the Maryland Synod, December, 1946, was 634 baptized, 553 confirmed and 386 communing.

It has been said that the church which produces great saints need not be concerned about its future. The same might well be said of the ministers of the Gospel and the congregations from which they come. Salem is proud of the two who have come from her fellowship.

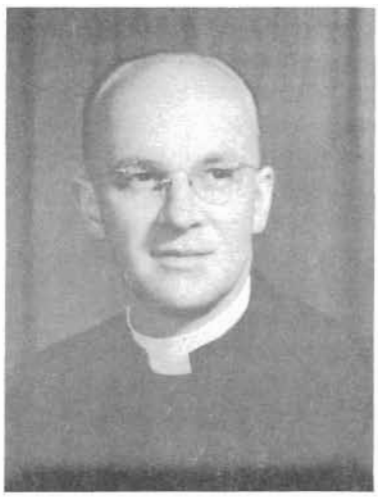
The Rev. G. Vulgaris

THE REV. HERBERT M. PAYNE

One of those pastors to come from our congregation is The Rev. Herbert M. Payne who was born September 23, 1907 at Catonsville the son of Oliver M. and Emma Meeth Payne. He received his early education at the Ingleside School (Old Salem) and at Catonsville High School. After two years employment he entered Gettysburg College and graduated in 1931 with an A.B. degree. He then entered the seminary at Gettysburg and graduated from there in 1943 with the Bachelor of Divinity degree. He was licensed for the Lutheran ministry by the Maryland Synod and in 1934 he was ordaine on September 9. He became pastor of our sister church (Our Savior) in Lansdowne, Maryland August 1, 1934. On August 15, 1934 he married one of the young women of our congregation, Miss Hilda Jacobi. They have two children, Herbert M. Jr. and Emily Ann. During the recent conflict between nations Pastor Payne entered the chaplaincy and served in such capacity in the navy during the years 1942-45. He is now pastor of our neighboring church, First Church, Ellicott City, Maryland, where he began his pastoral duties on November 1, 1945.

THE REV. GEORGE VULGARIS

The other of our sons to go from our congregation into the ministry is The Rev. George Vulgaris who was born in Baltimore, Maryland, February 27, 1910. Pastor Vulgaris came to us from the General German Orphan Home from where we have received many of our faithful members.



The Rev. W. V. Newby STM

He was confirmed in Salem Church in 1924, graduated from Catonsville High School in '28 and entered Gettysburg College the same year, graduating in '32. Then in preparation for the ministry he entered Gettysburg Seminary in 1932 graduating in 1935 with the Bachelor of Divinity degree. He was ordained in Salem Church by the Maryland Synod in 1937 and began his ministerial activities with the *Division Of Survey of the Board of American Missions* of the United Lutheran Church in America (1937-1943). On September 6, 1943, he became pastor of Faith Lutheran Church, Brookfield, Illinois, which he is now serving.

THE REV. W. V. NEWBY

On April 20, 1947, The Rev. W. V. Newby became the fifth pastor of Salem Church. He was installed on June 29 by The Rev. John C. Bowers, D. D., Pastor Emeritus, with The Rev. John L. Deaton, pastor of Christ Church, Baltimore, The Rev. Carl W. Folkemer, S.T.M., pastor of St. John's Lutheran Church at Linthicum Heights, Maryland, and The Rev. Lawrence D. Folkemer, Ph. D., of George Washington University participating. Pastor Newby was born in Newberg, Oregon, February 13, 1916 where he received all of his early education and graduated from Pacific College with an A.B. degree. From there he prepared to enter the ministry and took early training at Friends University in Wichita, Kansas, where he served the Bridgeport Friends meeting as pastor simultaeneously with his school work. He secured his Bachelor of Divinity degree at Hartford Seminary, Hartford, Connecticut and then, having changed religious affiliations, studied at Mt. Airy Lutheran Seminary in Philadelphia where he received his Master of Sacred Theology degree. He was ordained by the Maryland Synod in 1943, and then assumed the duties of pastor in the Easton-Cordova parish on the Eastern Shore of Maryland until he accepted a call to Salem Church in 1947. He married, on June 6, 1947, Miss Juanita Horton, who previously was church secretary at Christ Lutheran Church, Baltimore.

Pastor Newby found Salem a devoted congregation. Its membership has a sense of loyalty which can be equalled by few. Its attendance at worship is regular and sincere. Very seldom has there been an empty pew at worship. That is a record of which any congregation may well be proud. In January, 1948 the congregation adopted a new Constitution patterned after The Model Constitution of the United Lutheran Church. In August, 1949 it voted to purchase the extra fifty feet of ground adjacent to the present property, giving the church now a one-hundred and fifty foot frontage on Frederick Avenue. Salem's baptized membership at present date is 1249, confirmed 954 and communing 534. (NOTE: The ground purchased was actually fifty-two feet in width.)

That is My Story so far as the history of the Church and her pastors are concerned. It is quite an amazing fact, I think, that in the one hundred years of my existence I have had only five pastors! But I do want to say something about my organizations, those groups that carry out a good part of my work.

THE WOMEN OF THE CHURCH

The oldest of my organizations now calls itself *The Women Of The Church*. The date of its beginning is unknown, but its original title was the *Damen Verein*, the German equivalent for *Ladies Aid*. It originally met on Sunday afternoons with Dr. Ebeling, the pastor, leading the devotional service. The marble placques on each side of the altar in Old Salem were given by this organization. Later, the name of the organization was translated into the English *Ladies' Aid*, and that became its official title.

In November, 1893, the *Women's Missionary Society* was organized but its membership comprised both men and women. As its name implies, the organization concentrated on the missionary aspect of the church at large. Since 1924 the group has supported a native Christian worker in India, Ballakuraava Suvartha.

Following the example of Dorcas in the Book of The Acts Of The Apostles, another group organized, *The Benevolent Society*, soon after the Women's Missionary Society, and during the Second World War, a group of women united with this Benevolent Society and formed a Red Cross Unit to sew, knit and make articles for Red Cross use and for the armed forces and hospitals.

The care of the altar, the appropriate liturgical colors, and other matters pertaining to the liturgical service of worship were entrusted to the *Altar Guild*.

Salem Lutheran Church, Catonsville, Maryland

But too many organizations functioning at the same time, with many of its members belonging to each or all of these groups, their work frequently overlapping, is a misuse of energy and effectiveness, so in January, 1944, all these were merged to form the *Women Of The Church*.

Mention has already been made of this group's gift of the altar railing, but a good many other projects of lasting value and importance to the church could be listed. The women bought the carpeting for the new church in 1903. They have given time, talent and money toward the financial success of the church's endeavors. In short, they have made themselves an indispensable group in the life of the church. The objects toward which the Women Of The Church strives are the promotion of Christian fellowship and cooperation among the women of the congregation; enlarging the scope of missionary activity in our church; fostering the spiritual development of each member and promoting the spiritual, social and financial program of Salem Church.

All women of Salem Church are eligible to become members. At present, the group meets on the second Wednesday of the month at noon for luncheon, followed by devotions, business meeting and interesting programs relative to the life and work of the Church.

THE WORLD FRIENDSHIP SOCIETY

Many of the younger women of the congregation have found it impossible to meet in the afternoon with The Women Of The Church due to business and home responsibilities. Yet they wanted a group in which they could labor and do their part in the work of the Church, so in 1926 *The Young Women's Missionary Society* was organized. The purpose of this group, as its name implies, is specifically the missionary work of the Church. While it has not taken any specific projects of its own in the mission fields it has contributed financially to those of the Young Women's Congress of the United Lutheran Church. While this group is too young as an organization to have had a long history and list of projects, it nevertheless is meeting a need in the work of the Church. In 1945 the name of the organization was changed to *The World Friendship Society*. Like The Women of The Church, all women in the congregation are eligible for membership. The Society has its regular meetings on the first Monday night in the month.

THE BROTHERHOOD

The youngest organization in Salem is the *Brotherhood*. It is the youngest, yet in many respects the most vital. It is not unusual to learn of the women of a congregation organizing for the work of the Church. They always have, and without them the Church's work would have been hampered severely, but it is quite another story, and an encouraging one, to learn of the men of the congregation that they are doing the same thing. The United Lutheran Church has a national organization for men in the congregation known as the *Brotherhood*. Men in our congregation felt that it was not enough to worship weekly and make offerings to God. They felt that they too should be actively engaged in the work of the Church, so in February, 1940, the Brotherhood was organized at Salem Church. It has as its purposes the reclaiming of the lapsed member, the promoting of spiritual and social fellowship among the men of the church, education in stewardship, guiding the young men of the congregation and promoting whereever possible a more vital interest in the church among the men of the congregation. Our Brotherhood was born shortly before World War II and thus met difficulties in growth almost from the outset. Many if not most of its prospective membership were serving in the armed forces of our nation, but these men who were members of the Brotherhood were remembered by gifts and cards.

Although its history is a brief one, the Brotherhood at once recognized its responsibilities for the youthof the Church. One of its first major projects was the sponsoring of a Boy Scout Troop in Salem Church. In 1948 a soft-ball team was also one of the organization's projects. Dues have been kept at a minimum to encourage all men of the congregation to become members. The Brotherhood is young, but it is growing and it can become a powerful force in the work of the Kingdom of God if the men of the congregation will see in it the possibility of doing what they can for the Church by becoming members. The gronp meets the second Friday night of every month.

THE LUTHER LEAGUE

The age of youth is tempestuous with changing interests and uncertain goals. The Luther League in the church mirrors this transitoriness. There have been peaks in the history of our Luther League as well as depressions. But the Church provides for the outward expression of Christian faith and work as well as training in the Christian faith through the Luther League. At present Salem's Luther League seems to be making a resurgence. Often, however, the church does not understand the needs of youth, and thus frequently our young people are not given their freedom and opportunities in the life of the Church that they should have. Worldly attractions and companions sorely tempt the young person of today away from the Church, and parents and church members should encourage the work of our young people in the Church. This year promises a larger League and the establishment of an Intermediate one as well. Young people devoted to Christ and the Church are the hope of the Church of tomorrow.

THE CHOIRS

An organization which is more or less taken for granted and often not justly appreciated is the Choir. There is perhaps no group in the Church which works harder and has so many demands placed upon it as this organization. Its success depends upon the faithfulness of each of its members. They make the service of worship the meaningful one that it is. They are not a concert-singing group, as many often suppose, but they are consecrated Christians giving their talent to the Lord by singing His praises. The choir is open to all members over seventeen years of age and who have a talent for singing.

One group in the Church captured the love of the congregation when it made its first appearance. That is our Junior Choir. The Church has had such an organization for the past few years, but recently it has grown in numbers and has done its work exceptionally well--they have sung Bach and Handel! This group is open to all children who can sing but are not yet confirmed.

THE COUNCIL

Then I would mention that group which probably gets more blame than praise, but without which the work of the Church would be handicapped, the Church Council. These are eighteen men, elected by the congregation for a term of three years. They are the congregation's representatives. It is impossible, as in our national government, to bring before the congregation each item of business to be transacted (we would be having congregational meetings all the time!), so these men are chosen because of their Christian lives, devotion to the Church and ability in leadership to serve as representatives of the congregation. They frame the policies of the Church. Any major item of business is recommended by the men to the congregation for acceptance or refusal. It is no easy task to be a councilman, but it is one of the highest callings in the Church.

THE CHURCH SCHOOL

Then last, but by no means least, is our Church School. It is as old as Salem itself. Relics of those early days are found in German primers, Catechisms and Church School literature. The Church School aims to educate and train its children, youth and adults (the latter frequently, sad to say,forget this) in the Bible and the way of the Christian life. The Church School is the Church potential. Salem's enrollment at present in the school is 385. Not all of our membership is always present, but our attendance is large enolgh that we do not have sufficient space and adequate facilities to instruct and worship as we should. *The WorkersJ Conference* is the teachers and officers of the school who meet regularly to transact necessary business and solve problems and difficulties, chart projects and aims for the Church School. Our group is growing. That is hopeful and encouraging, but it has its darker side. We cannot accommodate a larger school! Something will have to be done in the very near future if we will provide Church School opportunities for the children of growing Catoxsville.

THE ANNIVERSARY

On September 24-30, 1949, I am observing my one hundredth Anniversary. All the pastors now living who have served my people will be preaching. Dr. Enders, Dr. Bowers and Pastor Newby. It was hoped that both of the sons of the congregation would be with us, but Pastor Vulgaris found it impossible for him to attend due to pastoral and synodical obligations at that time. Pastor Payne, however, is preaching at Old Salem Church.

My anniversary celebration promises to be a great one. The first event, Saturday, September 24 from 4:00 to 7:00 in the evening at Old Salem Church is a Lawn Fete to which the public is invited. Ice-cream, cake and luncheon will be sold. The services of worship begin on Sunday, September 25, at Salem Church at 11:00 A.M. with Pastor Newby preaching. At 4:00 P.M. that afternoon will be the only service at Old Salem Church, the Harvest Festival Service, at which The Rev. Herbert Payne will bring the message. The other services at 8:00 P.M. throughout the week at Salem Church are as follows: Monday, The Rev. John C. Bowers, D.D.; Tuesday, The Rev. M. L. Enders; Thursday, The Rev. J. Frank Fife, D.D., President of the Maryland Synod and Friday, the Anniversary Day, Dr. Carl C. Rasmussen, Professor of Systematic Theology, Gettysburg Seminary. Sunday, October 2, at 11:00 A.M. will be the service of Holy Communion. On Wednesday, September 28, at 8:00 P.M. hhere will be a Buffet Supper and entertainment at the church for members of the congregation only. The climax of the evening will be the cutting of the anniversary cake.

THE REV. J. FRANK FIFE

Two of our synod's distinguished clergymen will be with us for our anniversary celebration. Dr. Fife is known to us as the President of the Maryland Synod. He received his education at Shrewsbury, Pennsylvania High School and Millersville State Normal School, also in Pennsylvania. He graduated from Gettysburg College and Seminary and received additional training ay the University of Chicago. In addition to his academic degree Gettysburg College conferred upon him the degree of Doctor Of Divinity in 1949. He served the Woodsboro, Maryland Lutheran parish as pastor from 1929 to 1937 and the Church Of The Holy Comforter in Baltimore from 1937-1949. He has been an official delegate eight times to

the United Lutheran Convention. He was secretary of the Maryland Synod from 1934 to 1947 when he was elected president. When the Synod voted to elect a full-time president Dr. Fife was elected to that office in which he is now serving. Among his many other duties, President Fife is a member of the Board of Trustees and president of the Alumni Association of Gettysburg Seminary. It is both an honor and pleasure to have Dr. Fife with us during our anniversary celebration.

The Rev. J. Frank Fife

DR. CARL C. RASMUSSEN

Dr. Carl C. Rasmussen, who will preach on the Anniversary date, *September 30*, is Professor of Systematic Theology at Gettysburg Seminary. Previous to his coming to the seminary he served as pastor of Luther Place Church in Washington. Dr. Rasmussen recently visited the Scandinavian countries in the interest of world Lutheranism and on his return to America wrote about his findings in his book *What About Scandinavia?* To his credit also is the recently published work of the celebrated Swedish theologian Anders Nygren, *Commentary On Romans* which Dr. Rasmussen translated into English.

A more able speaker for the Anniversary service we could not hope to find, for Dr. Rasmussen has earned for himself a reputation as an inspiring preacher as well as a competent theologian. His interest in world Lutheranism and the religious tholght in Europe makes him well versed on the the subject of Lutheranism and its place and influence in our world today.

It is a privilege to have Dr. Rasmussen bring us the message on this our anniversary.

THE FUTURE

Dr. Carl C. Rasmussen

One hundred years! I have had a glorious past. Yet I am concerned. I am concerned about my future. Perhaps I should not be. Somehow what lies ahead is unknown and thus causes anxiety. I should not be concerned because I am growing. But never has there been a time, perhaps, in the entire history of the Christian Church with so many problems and complexities and thus challenges. Will my people rise to meet them? I think they will if the past history of the Church is an indication. I spoke earlier about the overcrowded conditions of the Church School. There is talk, and plans have been made, temporarily, for a new parish house. This has long been my dream. Will it become a reality? Of my confirmed membership a little over one-half are communing. Will the others renew their allegiance to the Church? I have cause to be anxious. Catonsville is growing beyond measure and comprehension. Will I be able to meet this growth and minister adequately to the community? My future lies in your hands. I close with my opening statement. I am your Church. What I am is what you are. Therein lies the hope of my future.

One more word. You perhaps have noticed that I have not named one single person in my long history other than the pastors and their families. I have a reason. First of all I could not name all. The widow who gave her mite for the Church, the man who silently witnessed for Christ and the Church, the quiet, diligent worshipper in his pew every Sunday--these are not in the records of the Church. Their names are unknown. As our Lord said: *She hath done what she could.* Are these not a part of Salem? There are those of our membership who worked hard and long, and we know them by name. But both groups are Salem. That is why I have mentioned no one by name. It would take a book in itself to do that and to omit no one, which is an impossibility. But there is a greater reason. Our accountability is to God not man. We labor not for praise of men but for the Kingdom of God. He alone knows His Church. We do not.

May your hundredth anniversary be as overflowingly rich in joy and courageous in plans for an expanding future as the past century has been blessed! Who can measure the grace of God which has tingled into the lives of literally thousands from the altar and pulpit of your church in these last hundred years? Remember, the Gospel is as creative and full of saving power today as ever. You are holding a vital sector for it. Now let us advance!

Faithfully yours,
Franklin Clark Fry
President
The United Lutheran Church

Grace, mercy and peace from God the Father and our Lord Jesus Christ be with you all. Greetings!

Your church is what a century of service, sacrifice, trial and divine favor has made it. Into her very walls have gone the materials of human toil and loving devotion. Your witness of steady development throughout these years is evidence of the divine guidance and genuine devotion of those who have gone before and of those who labor now. Thanks be to God for these one hundred years.

May the record of the endeavors of those who have labored in the past be an inspiration to those who now enter into their labors.

In behalf of the one hundred and thirty nine congregations of the Evangelical Lutheran Synod of the State of Maryland, I extend to you hearty good wishes on this auspicious occasion.

Cordially yours,
J. Frank Fife
President
The Maryland Synod